595 622 643 that of females and which has been recognised by physiology, has its effect also amongst Natives, and, in ordinary circumstances, women are not more numerous than men in Bantu tribes. Many men are monogamists, not from choice, but by force of circumstances. Others are wandering about in Johannesburg, or Kimberley, and marry later in life, whilst girls marry much earlier. In the villages round Lourenço Marques the headman often has two or three wives. Three is however an unusual number. The chiefs, of course, take more, and Mubvesha, for instance, the chief of Nondwane, had as many as thirty. In the Gaza country chiefs go even further, at least they used to do so in the good old times, under Gungunyane. Bingwane, the chief of the Ba-Tswa, had so many wives that he hardly knew them and at any rate did not know all his children.

595 What is the origin of the custom? It might be assumed to be a remnant of the old system of group marriage, supposing the Bantus to have also passed through that stage of family evolution. At one time all the men of a group would have considered as their wives all the women of another group, and vice versa. It was a state of polygamy and polyandry at the same time. The fear of the matlulana (page 265) put a stop to polyandry, and polygamy alone survived. Or it might be supposed that monogamy existed first and that polygamy appeared later, owing to the following reasons: 1) *Wars* diminished the number of men. As women were not anxious to remain "old maids," and as the tribe wanted to make the most of them, in order to increase and strengthen itself, the unmarried ones were taken by married men and so the polygamic family arose. In fact polygamy was very much fostered by the Gungunyane wars, during the historic 595 period. Every year the Ngoni chief planned expeditions against 567 his Ba-Chopi enemies on the coast, north of the mouth of the Limpopo. Men were killed and women enslaved, and each of these became the wife of her capturer. The position of these slaves was not very bad: however they were called *tinhloko*, heads, (a word which has the same meaning as heads of cattle), and could be sold by their owner. A great many of these Chopi women were bought in and round Lourenço Marques, before the suppression

567 of slavery. Hundreds of them still live there and are recognisable by their very broad, coarse features. 2) The *laws of succession* 595 which regulate the present agnatic Thonga family also lead to 536 polygamy as a necessary consequence. A young brother inherits the widow of his elder brother, be he married or not. If polygamy began in this second way, its increase in later times is not to be wondered at. It answers admirably to the Bantu ideal of life. As we saw, a man who has a harem, tshengwe (page 126), is a man who has succeeded in his career! This is the regular method of becoming a rich man, an ideal which is by no means confined to the black race! On the other hand sensuality develops very quickly in the polygamic family and its very development reacts on the custom and tends to foster it.

595 I do not think the origin of polygamy can be traced with 764 certitude. However, there are amongst the Thongas some striking customs, giving to the "first" or "great wife" a special position, which seem to confirm the hypothesis of a primitive monogamy. The first of these is the ritual incision made by the first wife in the inguinal region after the death of the husband ; it is not performed by the other widows (p. 200). In the same way the widower carries out this rite only after the death of the first wife and not when "little wives" die. The second is to be found in the rites of the foundation of the village ; as we shall see in the next chapter, the first wife has a special part to play in these significant ceremonies. When I asked Magingi, an old Rikatla heathen, why such a difference was made between the first wife and her co-wives, he told me : "The first is the true wife and the others are but thieves. That is why it is said at the death of the first wife : the house of the husband has been crushed (a tjhobekelwi hi yindlu ya kwe). When another dies, it is only said : he has lost a wife (a felwi hi nsati)"...

595 The species of sacredness which surrounds the first wife appears 643 even more plainly in the case of the marriages of chiefs. The principal wife of the chief is in one sense not the actual first wife, but the woman who has been bought with the money collected by his subjects and whose son will be the heir to the chieftainship (See Part III). Generally the "wife of the country" is not the first

726 to heaven! The vanquishers follow their enemies until they reach their villages. As a rule, *they kill every one*, women, children, old men and tired warriors who have been unable to run away. They take the oxen and burn the huts. However exceptions are made in some instances: Sigaole, the ally of the Whites, ordered his warriors to spare the lives of the people of Zihlahla, during the expedition of February 1895, and to take them prisoners instead. "If you find any inhabitants remaining in the villages" said he "go into them. Let some one draw a line on the ground around the village and forbid the soldiers to cross it and to massacre the people." Generally speaking, however, the only lives spared are those of the younger women and girls of whom they can hope to make some profit, either by taking them as wives or selling them to others for matrimonial purposes. These prisoners are called "heads" (tinhloko) (1). This is the only kind of slavery practised by our tribe. Such wives are not ill-treated, as a rule.

726 567

726 So far I have described the war-customs of the Natives when fighting with each other. Let me add some particulars taken from the Thonga-Portuguese war of 1894-1896 (App. X.) which throw some light on the Native modes of fighting against White people.

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726 175 When opposed to White troops, the attack en masse would be too dangerous: regiments advancing in serried ranks would offer too good a target to the European artillery. From information I have gathered with reference to the battle of Makupe or Magule (Sept. 8 1895), it would appear that the Ba-Ronga advanced in skirmishing order, those provided with guns approaching very close to the lines of the Whites. During this fight, one of the most important of the whole campaign, the Portuguese Commanding Officer, M. F. d'Andrade, shewed great presence of mind: the Zihlahla and Nondwane

(1) Two women, members of our Church, were carried off in this way by some of the Zihlahla men (6th October 1894), and we had the greatest trouble in finding them. They were seized close to the town, while going to their food-stores and their captors had duly married them with the acquiescence of their chief.

551 The really Native names very often begin with the prefix *mu* which is the personal singular prefix, (Musongi, Muzila, Mungutana, Mukentshe), or *Ñwa* conveying the idea of "son of" (Ñwamitwa, Ñwamashwele Ñwatjubula), or Nya used in the same sense, (Nyakubasa, Nyanise, Nyathi, probably of Zulu origin), or *Ma* which is also a personal prefix, (Manabe, Matende, Mathandana, Makhangala, Makasana, etc.). The prefix *Mi* means "daughter of," and is frequently met with (Misilana, Mintlohen, Mindinyana, etc.). As a rule it is employed only in names of women.

The prefix *Shi* which generally denotes things, objects, and has a neuter significance, is very often found in Ronga names. It is also a diminutive prefix, especially when the word ends in *ana*. So Shiribyana, a very common name, means a small stone (ribye); Shigidana, Shirombe, Shindjubi, etc. belong to the same class.

551 Some very curious names begin with the prefix *ba*, the pronoun of
567 the third person plural. These are common amongst girls, generally of Chopi origin, who were slaves of the important Native women of Lourenço Marques and sold by them as concubines. For instance Bamuyeyisa means "they defy her," Bamusonda (Zulu), "they hate her," Batjhamahayena "they gossip about her," etc. In calling themselves by these names the girls express their bitterness.

551 But a great number of names have no prefix at all and often no meaning.

Nicknames are frequent amongst the Thongas and often entirely supplant the regular name. There was in Rikatla an old Mbekwa whom everyone called Nxoko,. On inquiring into the origin of this curious name I was told the following story. One day Mbekwa was very happy and expressed his contentment by the exclamation; "Nxoko" (x here denotes a peculiar click of the tongue against the cheek). This interjection was received with favour and he employed it henceforth to manifest his pleasure on other occasions. He even made a regular verb of it, saying: "I go to nxokela in such and such a place," viz. "to enjoy myself there." The word was so fascinating that he was named after it, and I should not be surprised if it were incorporated into the current language, which is enriched every day by new descriptive adverbs like nxoko. (See my Thonga Grammar, p. 84 and Vol. II.)

551 Nicknames are more especially applied to white people, as Natives fail
609 to catch their true names. These are very cleverly chosen, being often a verbal description of the chief physical or mental characteristic